shares the government of the whole world, ac-cording to that of Maximus Tyrius,

SsSaorrcu ra Travra, *TLo<r£i§wv* eXa^e, TroXtTJv aXa vaie/xsv cu'ei, c/ASr?£ §£ iXa^e £o^>ov

eOc 8s ovpavov* The sea being assigned to Neptune, the dark and subterraneous parts to Pluto, but the heaven to Jupiter ; which three are sometimes called also the celestial, marine, and terrestrial Jupiter; nor, lastly, that other Roman and Samothracian trinity of gods, wor-shipped altogether in the capitol, Jupiter, Minerva, and Juno ; 1 say, that none of all these could reasonably be thoijght by the Pagans themselves, to be so many really distinct, tin-made, and self-existent deities.

Wherefore the truth of this whole business seems to be this, that the ancient Pagans did physiologize in their theology; and whether looking upon the whole world animated, as the supreme God, and consequently the several parts of it as his living members; or else, apprehending it at least to be a mirror* or visible image of the invisible Deity, and consequently all its several parts, and things of nature, but so many several manifestations of the Divine power and providence, they pretended, that all their devotion towards the Deity ought not to be huddled up in one general and confused acknowledgment of a supreme invisible Being, the creator and governor of all *;* but that all the several manifestations of the Deity in the world, considered singly and apart by themselves, should be made so many distinct objects of their devout veneration. And, therefore, in order hereunto, did they Trpo^TroTroiav, spe^k of the things in nature, and